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The

# Elim Evangelist

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

VOL. XXXIX. No. 13

PRICE 4½d.

MARCH 29th, 1958

You must  
read this

## Challenge to every Elim Member

**Each One — Reach One**

*“Compel them to come in” (Luke 14:23)*

WE hear a great deal in these days about industrial and financial targets. Indeed, we have had our own targets which have added a stimulus to our home and foreign missions giving, and to the efforts made in the various youth branches of our churches to support the “Lend-a-Hand” and “Send-the-Light” missionary schemes. Encouraging reports come to hand of young people’s groups that have exceeded their targets many times over. Our members and friends are to be commended and encouraged for the splendid response to the appeals which have been made.

*Dare we set another target?*

We feel we must, in view of the appalling chaos developing in world affairs and the apparent imminence of our Lord’s return.

The target this time is not for money but for the souls of men. Our slogan is *Each one—Reach one*. Money gifts are of great value to the work of the Lord, but our own personal devotion and labours in the cause of bringing men and women to Christ are of far greater importance. If we give ourselves to this task there is no doubt whatsoever that the revival we have been praying for so long can become an accomplished fact.

Following a profitable discussion on *Evangelism in the Local Church* at the 1957 Elim Conference, the Executive Council decided to set up a small committee to do the big job of promoting an *Every Member Evangelism* campaign throughout the whole of the British Isles. This committee met and formulated a plan of campaign, of which this article is a part. A brochure for ministers is now in the hands of our pastors, providing them with suggestions, and a separate brochure has also been printed for the use of our members. These are obtainable in all Elim churches.

There can be no doubt that, given the zeal and the will to work for the Master, the *numerical strength of our Movement can be doubled in one year*. This is no idle dream, for it only requires every present member to bring one new member in a year. Just think how this growth will proceed. *In two years our numbers could be quadrupled, in three years our membership could be eight times as great as it is now*, and so it could continue in this amazing proportion of growth as the years pass by. We cannot afford to neglect such a staggering opportunity. Not that our primary aim is to increase the size of our Movement: our first consideration is to

win men and women for Christ. But we cannot afford to underestimate the value of a strong Pentecostal Movement in this country. Moreover, it will promote still further the message of the New Testament in its fulness. It will also provide more young men for the ministry. It will increase missionary giving and create a greater backing for our pioneer evangelistic campaigns.

It is so easy for us in a prayer meeting to plead for souls without once recognising our responsibility to those with whom we rub shoulders every day. There is every need for intensive prayer for the lost, but we must do more than that, we must go out to win the people by bringing them to our Gospel meetings. This is surely the lesson of Christ's story of the great supper recorded in Luke 14:16-24. If people refuse the gracious invitation of the Gospel they will suffer loss, but *it is our duty as servants of Christ to exert every effort to bring them in.*

There are many phases of personal evangelism, so many in fact that all can take part, from the simple method of inviting friends to tea in order to get them to the Sunday evening Gospel service to the more skilled task of visiting people in their homes. Old and young can take their places in the ranks of the workers; none should be left out. If you have not yet enlisted, see your minister and ask his advice as to the best job for you to do. If you do not live near an Elim church and would like the brochure, then send to Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4, enclosing a 3d. stamp, and we will send one to you.

## **WE THOUGHT IT A GOOD IDEA**

One of our ministers wrote us recently with regard to the meetings in Trafalgar Square and the Royal Albert Hall:

**"May I suggest . . . special meetings for prayer in all our churches on Easter Sunday?"**

Our Easter Monday meetings are a very important witness.

Will you join us in prayer for a mighty outpouring of the Holy Spirit on this great day and for mighty miracles of healing?

# **C H I L D R E N ' S S T R I P**

**Conducted by Bernard H. Norris**

Hello again!

Here is some more of the story we began last week.

The missionaries were all married, so they had to be very careful how they attempted to reach the Aucans, for if they should be killed in the attempt what would become of their wives? Then again, four of them had families. They had to be quite sure that it was God's time to approach the Aucans on the ground, and that they did so in the safest possible way.

Naturally the best way would be to fly in, and land somewhere near the Aucan village, so Nate flew around looking for a suitable spot. At last they found somewhere. It was a beach along the Curaray (pronounced *Coo-rer-rye*) River, which was just big enough to land a plane—they hoped! They named it "Palm Beach"!

The fellows prayed about the whole project, and talked it over again and again, trying to decide the best method of approach to this fierce tribe. Finally they planned to land at Palm Beach, set up camp, and wait for the Aucans to come to them. To go to the Aucan village was too risky at this stage, even though the Aucans gave every sign of being friendly.

The plane continued its flights over the village, and just before the great day they dropped pictures of the five men, with the sketch of the plane on them.

On Tuesday, January 3rd, 1956, "Operation Auca" began. With Ed. McCully, Nate flew to Palm Beach and, carefully calculating the height of the trees, the width of the river and the length of the beach, managed to land safely. After weeks and weeks of careful planning, at last they were standing on Auca territory! But there was a lot to do, and Nate made six flights that day, bringing in the men, supplies, radio, and even a pre-fab house to erect in the trees where they slept that night.

Wednesday and Thursday were spent waiting . . . waiting. Would the Aucans pay them a visit, or were they already watching from the jungle, with their dreaded nine-foot lances ready? The men kept guns ready to hand, only to be used if absolutely necessary—but at hand, just in case.

*(Continued in opposite column)*

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## “Christian Telephone Service”

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LETTER evangelism and a “Christian telephone service” have been started by the Elim Church in Cardale Street, Blackheath.

The letter evangelism consists of the systematic delivery to every home in a selected area of letters written by the minister (Rev. L. P. Cowdery). About 1,800 houses are being covered and it is estimated that the service will reach about 4,000 people. It will continue, every month or so, for twelve months. The response, says the minister, has been encouraging.

The first letter explains that the Elim Church feels that it is its business to show God’s love to all men, whether they go to church or not, and to care for anyone at any time in any circumstances of need, wherever and whoever they are.

After an evangelical message in the second letter, the minister writes: “May I bring to your attention our Christian telephone service? The number is BLA 1690. If you are in trouble, worried, depressed, feeling life is not worth while—if you want advice on moral or spiritual matters, if you want to know how to find God—if you want help from a Christian minister—just dial BLA 1690. You can remain anonymous if you wish, there is no need to say who you are—just ask for the “Thought for the day” and any other guidance you need.

“Also please note our prayer request service—send your prayer request to me and we shall remember your request at our Prayer Fellowship on Tuesdays at 7.30 p.m. Every request will be laid upon an open Bible and prayers offered on behalf of those for whom a request is made.”

*County Express*

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### Chi'dren's Strip (continued)

They flew over the village and invited the Aucans over, they stood in the shallows of the river and called out Aucan phrases of welcome, they prayed, and they waited.

And next week I will tell you the end of the story.

Cheerio, and God bless you,

BERNARD.



## Women's Column

By Gladys Gorton

### THE HEM LINE

SKIRTS are to be shorter. The Queen approves the new hem line—with knees covered! She is not an extremist in fashion, yet ranks among the best dressed women in the world. Women everywhere will be watching the hem line. Seamstresses will be busy shortening skirts and dresses, but whatever the line of fashion the hem must always be *even*, or the garment will not hang correctly. Love is that which can make us *even tempered* at all times.

“Love has a hem to its garment  
That touches the very dust.  
It can reach the stains  
In the streets and lanes,  
And because it can, it must.  
It dare not rest on the mountains,  
'Tis bound to come to the vale;  
For it cannot find  
Its fulness of mind  
Till it falls on them that fail.”

The Pharisees in particular attached great importance to the hems of their garments (Matthew 23:5). To the Jew the hem was sacred. The woman who touched the hem of Christ’s garment knew this. Read Matthew 9:20, 21, with Numbers 15:38-41 Fringe means hem. To her it was an act of profound reverence.

Around the hem of the principal garment, called the robe of the Ephod, which the high priest wore on the Day of Atonement was a rich fringe of blue, purple and scarlet tassels made in the shape of pomegranates. Between each of these pomegranate tassels was a golden bell—“a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about” (Exodus 28:34). The high priest divested himself of all priestly garments and washed himself. Then he put on the simple linen garment to enter the most holy place. There he made atonement for the sins of the people. The work finished, he came out into the holy place and dressed

(Continued on page 204)

## THE MESSAGE OF GOOD FRIDAY

**I**N many parts of the world Good Friday will be observed by Christians as the annual commemoration of the Saviour's crucifixion.

The true meaning of that death is significant, important and far-reaching in its effect. Frederick Whitefield has aptly referred to the cross as "the great centre of attraction . . . the point to which everything worthy of Christianity is drawn, and the great orbit round which it revolves. . . . Take away the cross and you take the sun out of the firmament, leaving all religion cold, dark and dead." How right he is, for on Calvary's cross the Lord Jesus made atonement for sin. The atonement He made, coupled with His victorious resurrection, is Christianity in epitome. Christianity is more than a revelation and an ethic, it is basically and uniquely a religion of redemption. "The atonement," said the great scientist Sir David Brewster, "oh, it is everything to me! It meets my reason, it satisfies my conscience, it fills my heart."

It was there on the cross that the Saviour cried out "It is finished." His cry was as the sound of a great jubilee trumpet proclaiming the year of mankind's release from the bondage and power of sin, if they would but appropriate and receive the atonement to themselves. The death of the Saviour for the redemption of men and women was victoriously consummated, for on the cross He paid the debt of sin, met the penalty of the law, and satisfied the holiness and justice of God. Consequently, Paul, Augustine, Francis of Assisi, Luther, Latimer, with myriads of sinful, struggling, weary, despondent and sin-sick sons of men have found their peace in Him who died for their sins on the cross.

The victory the Lord Jesus effected through His vicarious death, which men and women can know in their lives by accepting Him as Saviour, is emphasised by Paul: "For it pleased the Father that in Him [Jesus] should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven" (Colossians 1:19, 20). In these verses is set forth the ultimate outcome of the Master's triumph and crowning at Calvary as Saviour-King, for by the cross all things, whether in earth or heaven, will come under His kingly dominion. In this connection the late Dr. G. Campbell Morgan once said: "The

angels were mystified. Yet they knew Him. They saw a meaning in the mystery of the death of the cross. They saw the reconciliation of man towards God wrought by that dying upon the cross. They saw the sinner's salvation in the forgiveness of his sins, his loosing from them. They saw the saints' co-operation, a company of men and women conformed to His dying, co-operation with Him, carrying out through the lower reaches of God's creation the purpose of God's reconciliation. . . . There was the unveiling of God, not for earthly merely but heavenly purposes also, for angels saw God as they had never seen Him. The very essential light of Deity shone whiter, for holiness was vindicated as never before. The very love of God shone redder, for it was manifested more fully, and angels, bending, sang, I think, as Jesus died that mercy and truth are met together; and righteousness and peace have kissed each other. All heaven, angels, principalities, powers, thrones, dominions, after the questioning, found the answer, and there He reconciled things in heaven as well as things upon earth." Because of that triumph there is not a human soul that may not take comfort and hope from the joyous tidings of a complete salvation. The very superscription written over the Saviour's cross suggested that He had died to save all men, and that they in turn should make Him king in their lives. It was written in Hebrew, Latin and Greek, so that when the Lord Jesus cried "It is finished" He conveyed to mankind the great fact that redemption had been purchased for all, and was by God offered to all, there being no distinction in the economy of grace between the Jew and the Greek, Barbarian and Scythian, or bond and free. Jesus cried with a loud voice, as though He wished to signify that the message of an accomplished atonement for man's redemption should be heard by the whole human family. May it be heard again and with renewed significance by millions of people on Good Friday.

## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: J. Craig Kennedy (President), P. S. Brewster, J. T. Bradley, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. J. Morgan, E. J. Phillips, J. Smith.

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# A Nation-stirring Healing

**D**IVINE healing movements are alleged by men like the late Dr. Garbett to make "unjustified claims of cures." I often wonder how we are supposed to manage this. The major denominations have a monopoly of the use of television and radio which they rarely yield to us, and our continually exhausted finances do not allow us to publicise anything—much less false healing claims. Even our little family magazine, the ELIM EVANGEL, is always modest in reporting results of Elim services and campaigns. However, let facts give the answer to the critics. I showed a journalist a bundle of testimonies from one campaign, and he remarked that there seemed to have been a "conspiracy of silence" over the work Elim stands for.

To illustrate this in one instance in my personal experience: in 1956 we conducted a campaign in Selly Oak. Day after day my colleague, Dr. Tom Miller, and I saw God confirm His word with signs following, and what claims did we publish? The answer is—none. True a report was given in the ELIM EVANGEL, but we condensed all the healings into a few lines, consisting of a list of the afflictions concerned and nothing more. Even the report was only part of a general report on Selly Oak activities, and was not referred to in the title. But this, of course, is not "wide publicity" in the sense our Elim critics mean.

Now see what we could have said in the case of one of the healings only, that of Mrs. Field. Mrs. A. Field was bed-ridden. Once she crawled downstairs for a cup of tea, but her arms would not move high enough to take the tea from the shelf—according to the *Sunday Mercury*. Her condition got worse. Now read what her daughter said: "My mother came to your meeting and was cured of arthritis. I know how she suffered, for I was the one who cared for her, being the only daughter, and used to rush to her bedside from work every day, rubbing her with the oils and lotion from the doctor, who in time just left her and stayed away. I had to keep leaving notes at his surgery begging him to do something for her or get her into hospital. But no. . . . I was upset and worried thinking my mother would die, for she told me where the death policies were, and about the grave. "Imagine my surprise the day I

went up to wash her and do the usual duties. This day she had been to see you. As I stood by the door I looked at her and I said in amazement, 'Mother, what's happened?' She looked so well and radiant and she told me all about you. She then made me a cup of tea, and from that day she has been so well." Actually Mrs. Field was instantly healed and has never had a twinge of pain since. She is seventy-four.

Eighteen months after this healing took place an incident brought it to the notice of a journalist, and without any Elim string-pulling it was published in several papers, including at least one national Sunday paper. This newspaper, with a circulation of hundreds of thousands, gave us a main (if somewhat sensational) article with full-page headlines and pictures, and all the papers, as well as I.T.V., used the word *miracle* without qualification. We, Elim, were responsible for none of this. If in a *genuine* case we limited our report, as I said above, what warrant have our critics for accusing us of "widely publicising unjustified claims"? One can see from this instance that our critics are copying one another's baseless assumptions.

However, I am wondering, are we not to be blamed for allowing our critics to silence us? They want us to be quiet, whether our healings are real or not. We have met their criticism by modest silence and fallen into their trap. It is, I suggest, time to "tell what great things God hath done," whatever our opponents have to say. The Bible says we are to publish abroad the wonders of the Lord. As we used to sing years ago:

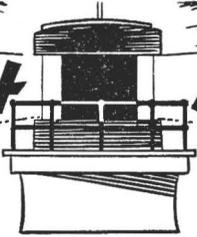
"Tell the world that you have found a precious Saviour,

Tell the world that there is healing in His Name."

Why wait until a journalist finds out and spreads the news of just one healing from Penzance to Sunderland? It is our job to do that. And the Lord has done great things. There must be continual agitation from Elim folk until radio, television and the Press take notice of the many healings and blessings coming to the world through our work. Have you ever written for an Elim broadcast or an Elim newspaper article?

GEORGE CANTY.

# CHURCH NEWS FLASH



## HUNGARIANS IN THE BARNSELY ELIM CHURCH

This church has a strategic position regarding the Hungarians, for it lies on that side of Barnsley where the miners' hostel is situated, which houses about 400 of my countrymen. "What funny denomination is that 'Elim'?" the Hungarians ask me. "It is a place for every denomination," I invariably answer. This more or less satisfies them, for they assume that Elim is neither Catholic nor Protestant, but a place where all are welcome.

The Hungarians come and sit in one corner of the church, where I have the opportunity to pass quietly some explanations, but what they most appreciate is the generous act of Pastor Tranter, who allows me to speak to them from the pulpit in our native tongue. They feel at home. Elim's name has become to them the symbol of English people who love them.

I am very grateful to the members of the Elim Church for the love and hospitality which they are showing to my countrymen.

DONALD ODON, of the Slav Mission.

## WHITEHAVEN

Following the campaign here last March a young people's Bible class was commenced by Pastor Clarke, and later a children's campaign was conducted by him with the help of a fine band of workers. As many as 145 children attended the services. As a



*Whitehaven Sunday school party.*

result of this campaign the Sunday school has greatly increased and now approximately 70 to 80 children attend each Sunday.

## LONDON CRUSADER CHOIR

Broadmoor Institution warmly welcomed the choir on their eighteenth visit to this establishment. The hundreds of patients present, consisting of those from every walk in life, were not reticent in expressing their pleasure and appreciation of everything that was said and done. We rejoice that such a ministry here still results in definite decisions for Christ.

The choir's twenty-ninth anniversary Sunday was spent at Letchworth, where a crowded church welcomed the party.

Visits to Brixton and Epping prisons (women's prison without bars) have been occasions of marked attentiveness, and the message spoken and sung left no uncertain results. Kingston-on-Thames, Waltham Abbey and Clapham churches, too, have been blessed by the choir's ministry. Please support us by your constant prayer.

## FORMER SIKH TO BECOME MISSIONARY

A young Indian who came to Coventry in 1955 to become an apprentice with the Rootes Group has abandoned his career as a mechanical engineer to become a missionary.

Every Saturday, nineteen-year-old Sahib Selhi, who gave up his Sikh faith last year to become a Christian, can be heard preaching in the Precinct on behalf of the Elim Pentecostal Church.

A student nurse, he intends to study for the ministry when his hospital training is completed and preach his new faith either abroad or in this country.

Mr. Selhi was introduced to his new faith through friends he made when he came to the city. He became a regular worshipper at the Elim Pentecostal Church.

*Coventry Evening Telegraph.*

Pastor Jack Newman writes: "Sahib is a member of Elim, Coventry, and held in high esteem by the saints."

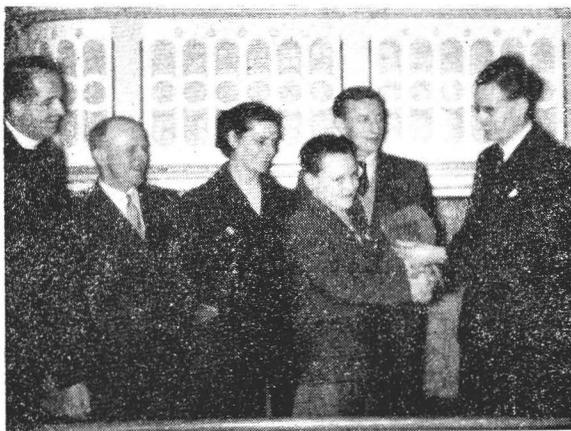
### ELIM CHURCH, MOUNTAIN ASH

At the recent yearly church meeting various reports were presented. Mr. S. Gilbert (secretary) reported blessing and thanked the minister and his wife for their labours. In the financial report Mr. H. Nelson (treasurer) pointed out that the offerings had increased. Almost £1,000 had been contributed, an average of over £19 per week. This excluded donations to foreign missions and the weekly covenant fund.

The Sunday school report was most encouraging. Miss M. Griffith (treasurer) said they were completely self-supporting. In eight months the children had contributed over 15,000 "ship" halfpennies (£32/7/6) for the missionaries. She gave £10 to the church funds. Mrs. Gibson, treasurer of the Sisterhood, presented £25 from the sisters to the church funds. Mrs. Maybin (president) gave a brief report of the year's activities. The work among the Crusaders was reported by Mrs. Gwynet Evans.

### MALTON

During the past six months the assembly here has taken on a new lease of life. Mrs. Helen Matthews, of York, visited us for a week-end's services, when several of the young folk were baptised in the Holy Ghost. A baptismal service was recently held for eight candidates. At the same service in the Baptist Church (kindly loaned) the presbytery shield was presented to the local Bible quiz team—the second time in succession—for beating all comers in the North-East Presbytery Bible quiz. In the photograph can be seen the three members of the team, Mr. Richardson, church leader, and the two visiting



ministers, Pastors Hathaway and Kirkby. We shortly move into a newly acquired church building, for which we thank God.

S. L. MELLIST.

### SALISBURY ELIM SINGING PARTY

Over a number of years the singing party has regularly visited two hospitals for old people. This weekly event is anticipated with great pleasure, when old favourite hymns are sung. The enthusiasm which so many show is ample reward for the effort put forward. A number of wards are visited and a Bible reading is always given. Quite a number of these friends have found peace in believing. Our oldest church member (Mrs. Maidment), of ninety-five years, one of the residents, is never tired of giving her favourite solo, "Happy Day." Some of the singing party follow up our visits and make personal contacts.

A. J. COLEMAN.

### OLD HILL, BIRMINGHAM

Pastor F. J. Taylor's appointment to this church on December 1st last year was indeed an answer to prayer. Eleven new members, including a considerable number of young people, were recently received into membership. The visit of our sister, Sunny Blundell, provided an exhilarating break from the normal routine. Miss Blundell's original ministry in flannelgraph enthralled the large number of children who attended the meetings continually in spite of bad weather. As the simple Gospel was demonstrated visually many of them yielded their lives to the Saviour. We are now looking forward with happy anticipation to a baptismal service and the continued blessing of the Lord.

D.M.H.

### FAREWELL PRESENTATION TO PASTOR COLEMAN

During his stay at Elim Church, Merthyr, Pastor John Coleman encouraged the body to broaden its membership, which was evident when tributes to his leadership and work were paid to him this week.

After being in Merthyr for eighteen months he now leaves to take up another position at Elim Church, Longton, Stoke-on-Trent.

His success in Merthyr is measured by the increased membership, renovations to the church building and the kindly and inspiring way in which he helped others.

After the officiating minister, Rev. R. Hunston, of Dowlais, had delivered his address, Pastor Coleman was presented with a hymn-book. He thanked everyone for the kindness shown to him during his stay in Merthyr.

*Merthyr Express.*

“FROM that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee. But He turned, and said unto Peter, Get thee behind Me. Satan: thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men” (Matthew 16:21-23).

Peter’s eyes flashed fire as Jesus quietly announced that He was to die a violent death at the hands of the priestly class in Jerusalem. His brawny muscles contracted for action. He nodded to Jesus to come aside. His body was shaking with emotion. His words were almost inarticulate: “Be it far from Thee, Lord: this shall not be unto Thee.” In other words: “I will never allow this to happen to You.” He would defend the Lord whatever the cost. He would die in defence of the Lord he loved. We love you for this, Peter. We love your passion, so human, so true, so evident of devotion—how we covet your ardour. Yet Jesus said to him: “Get thee behind Me, Satan.”

Had Jesus said that to Judas we would not have been surprised, but to Peter . . . I was shocked when first I read it, and wondered whatever Jesus meant. Most people are. Yet, of course, the Lord would not have said anything that was wrong, neither would He have wounded a faithful follower unnecessarily. Why then did Jesus say it? That is the question we must answer, and to enable us to do so it is essential for us to make a few observations. The first is:

#### THE CROSS WAS A SHOCK TO PETER

He was momentarily stunned. Because he shared the current opinion that the Messiah would be a reigning monarch, he had no place for the cross in his view of the Divine programme. At that very moment the scriptures which appeared to support this view crowded into his mind: “And the Lord shall be *king* over all the earth” (Zechariah 14:9). Furthermore, had he not heard what Gabriel had said to Mary: “He shall be great . . . and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end” (Luke 1:32,33). The future glory of Israel through her identification with the Messiah as foretold by the prophets had thrilled Peter through and through, and more so since he had made contact with the Lord Jesus. However, there were other scriptures, such as the fifty-third chapter of Isaiah

# Peter’s Misconception of the Cross Rectified

By Gordon Wright, A.N.E.A. (Minister of Elders)

and the twenty-second psalm, that needed a strained interpretation to make them fit the current opinion.

The announcement of the cross crushed Peter’s worldly ambitions and aspirations in the kingdom of Christ. Peter had dreamt of the Lord Jesus reigning in Jerusalem with himself and his comrades as the ministers of state. It was a true vision, but misplaced: the cross had to come between. Peter’s hopes of immediate glory had no foundation. Consequently, this announcement reduced to ruins his most cherished desires.

He was so stunned that he temporarily lost his balance. He rushed in where angels had feared to tread. When Jesus was born, God said: “And let all the *angels* of God *worship* Him” (Hebrews 1:6), but Peter—a sinner who in a saner moment fell upon his knees and said: “Depart from me; for I am a sinful man, O Lord” (Luke 5:8)—took Jesus aside to rebuke Him. If the Lord had lost the vision, Peter had not! If the Lord was losing courage, Peter was not! What conceit! Yet it is your conceit and mine whenever we argue with the Lord.

Peter would not have acted like this had he taken notice of *all* that Jesus had said; for the Lord had not only said that He would be killed, but that He would rise from the dead. Peter was so stunned by the announcement of the cross that he had no ear for the resurrection. Yet here was a revelation of the love, wisdom and power of God that should have sent Peter into ecstasies, but he was not ready to receive it. Like so many of us, his eyes were so glued to the shadow that he missed the sunlight. Of course, we do not wish to minimise the horrors of the cross, but we do desire to emphasise that the cross can be understood only in the light of the resurrection. The

# ion of ied

Church. Reading)



cross was not to be the end, but just a phase—though indeed an exceedingly dark phase—but Peter had thought of it as the end. Because of this he was greatly shocked.

The second observation we must make before we can solve our problem is:

## THE CROSS WAS NO SURPRISE TO GOD

"Thou savourest not the things that be of God" said Jesus. Peter talked as though God had been taken by surprise, but Peter was not unique in this respect: it is the common failing of many of us.

Peter had to learn that the cross was not a mistake but a necessity. The Lord Jesus did not go to the cross because His plans had gone awry, He went to the cross because He had come to earth for that purpose. Early in His public ministry He had said to Nicodemus: "As Moses lifted up the serpent in the wilderness, even so *must* the Son of man be lifted up" (John 3:14; compare Matthew 20:28). The cross was essential for our eternal salvation. Christ could bear away the sin of the world only by dying upon the cross (Isaiah 53:6; Hebrews 9:22, 26, 28). Therefore the cross was not an accident, but

a planned attack. A set of circumstances did not suddenly arise over which God had no control. God knew that the Devil would stir up the priests, and the priests would stir up the people, and that the outcome of the tumult would be the death of His beloved Son, but God outmaneuvered the Devil so that Christ by death destroyed him who had the power of death (Hebrews 2:14). Calvary was God's decisive blow against sin and Satan. True, Satan still fights on, but he has had his Waterloo.

At the last supper Jesus said: "The Son of man goeth as it is *written* of Him" (Matthew 26:24). The cross was not an "ordered" retreat because God had lost the major battle—it was the vital part of God's strategy. The Lord Jesus had not overlooked those scriptures which were difficult to fit into the current opinion regarding the Messiah. After the resurrection He gave a detailed explanation of them to the two who walked to Emmaus (Luke 24:25-27). Calvary was planned before the foundation of the world (Revelation 13:8). We should never speak of the cross as a defeat, but as a victory. Peter took Jesus aside because he thought the cross would be a fearful defeat. Matthew brings out the utter dejection of Peter in his record of our Lord's trial: "But Peter followed Him afar off . . . and went in, and sat with the servants, *to see the end*" (Matthew 26:58). "To see the end"! That was man's view which coincided with the Devil's wishful thinking—defeat. But God's view of the cross—the view of glorious conquest—had been made known years before by Isaiah: "He shall see of the travail of His soul, and shall be *satisfied*" (Isaiah 53:11).

Though Peter was shocked by the announcement that the Lord would be put to death by wicked men, the cross was no surprise to God, but rather the fulfilment of His eternal purposes. Our third observation is:

## LATER, PETER SAW THE CROSS FROM GOD'S STANDPOINT

God did not come to accept Peter's conception of things, but Peter came to accept God's. It always has to be like that, whether it concerns great upheavals among nations or the comparatively minor conflicts in the life of an individual.

Peter came to recognise that the cross was a necessity because of sin. He himself wrote: "Who His own self bare our sins in His body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but now are ye returned unto the Shepherd and Bishop of your souls" (1 Peter

2:24,25). Now that Peter had accepted God's scheme of things, he saw how well Isaiah 53—which had been rather difficult to fit into his ideas—fell into place.

Peter came to see that the cross was not a mistake, but the fulfilment of the prophecies which he had so blindly studied. He acknowledged this in his sermon which followed the healing of the man at the gate called Beautiful: "But those things, which God before had showed by the mouth of all His prophets, that Christ should suffer. He hath so fulfilled" (Acts 3:18).

According to his sermon on the Day of Pentecost, Peter had discovered that the cross was not an accident, but a planned attack against evil: "Him, being delivered by the *determinate counsel and fore-knowledge of God*, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23).

He looked at the cross against the background of the resurrection, and to his great delight discovered that, far from being a defeat, it was history's greatest victory. We cannot read the sermon quoted from above without being enthused by the exultant spirit of Peter. His eloquence rises in a great crescendo toward his climax: "Until I make Thy foes Thy footstool" (Acts 2:35). Far from being defeated, Jesus had triumphed, and *time* would ultimately declare it.

These observations that the cross was a shock to Peter, that the cross was no surprise to God and that Peter later came to see the cross from God's standpoint enable us to solve the problem of why Jesus said to Peter, "Get thee behind Me, Satan."

(a) Peter had foolishly assumed that he knew more than God.

(b) Peter had unwittingly sought to frustrate the redemptive plan of God.

(c) Therefore Peter had struck a blow at his own eternal salvation.

(d) This is conclusive evidence that Satan was behind this well-meaning remonstrance of Peter.

You staggered beneath that blow, Peter, John and the rest of us should have shared it. You merely said what we had not the courage to say. We have learnt so much from your outburst of human nonsense. We will thank you most ardently when we see you in the glory.

Don't forget to order your copy of the  
**ELIM MISSIONARY EVANGEL.**  
April-June issue on sale next week

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## "THE PROBLEM OF TELEVISION"

A Confession by Peter Rammell

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THE article "The Problem of Television" (ELIM EVANGEL, March 8th issue) is excellent and most timely. Forthright preaching on this subject is lacking today. Indeed, I would venture to suggest that the popularity of many ministers would diminish if a real pulpit-stand were taken on the subject, for is it not common knowledge that many believers are in possession of television sets and, mark you, not a few pentecostals? The pastor's embarrassment is further increased by the fact that there are ministers too who possess these instruments of pleasure.

Although I have never owned a television there was a time when my wife and I had access to one and were frequent viewers. During that time the names of the "stars," once foreign to us, became familiar and found a place in our vocabulary. We even arrived at the place where we discussed the various merits of those stars and had our favourite comedians! We discovered that we were now in a position to converse with our business colleagues on the subject of television programmes, whereas at one time we felt "out of it." My wife informed me that on one occasion she and her office friends were discussing a programme that they had been viewing the previous evening. This unsaved young woman said to my wife: "We'll soon make you one of us."

If this confession displays an inherent weakness in our will-power and a lack of discrimination in our choice of programmes, whereas perhaps you would exercise more discretion, then I must admit that we are not the "T.V. type," and that for us television is unsuitable.

In many instances television is a veritable leech, tenacious and demanding, sapping the believer and the Christian community of sanctity and holy fervour. Sadly I must reflect that there have been times when we have hastened home after the Gospel service—no time for conversation with the saints to watch a Sunday play.

It is difficult for a Christian to justify possession of a television. How many owners could state with utmost sincerity that they had purchased their sets for either educational or other acceptable reasons?

(Continued on page 206)

# EASTER MONDAY IN LONDON



11 A.M., TRAFALGAR SQUARE OPEN-AIR RALLY

Conducted by REV. H. W. GREENWAY

Speakers : Rev. George Canty (Gloucester), Rev. Ken McGillivray and Rev. T. H. Stevenson (Ilford)

Soloist : Ruth Dawson (Leeds) E.B.C. Students' Quartet  
Gloucester Male Voice Choir Birmingham United Choirs

6.30 p.m. : GREAT  
EVANGELISTIC AND  
DIVINE HEALING  
RALLY

conducted by the President

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GUEST SOLOIST

and

- \* GLOUCESTER MALE VOICE CHOIR
- \* ELIM VOICES FROM DISTANT PLACES

ROYAL ALBERT HALL

GUEST SPEAKER :

REV. KEN MATTHEW



AND

3 p.m. : YOUTH SPEAKS  
TO YOU !

Rally conducted by the National Youth Secretary

GUEST SPEAKER  
GUEST SOLOIST

and

- \* REV. KEN MCGILLIVRAY
- \* REV. T. W. WALKER at the microphone
- \* E.B.C. STUDENTS' QUARTET
- \* "SEND THE LIGHT" FEATURE

**INFORMATION**

**Refreshments.** Both before and between the meetings there will be seven buffets open on the premises. Several restaurants open in the neighbourhood.

**Reserved seats.** Seats may be reserved at 1/6 and 2/6, afternoon meeting; 2/6 and 3/6, evening meeting. Apply to Elim Headquarters, 20 Clarence Avenue, London, S.W.4. Enclose stamped addressed envelope with remittance.

**INFORMATION**

**Buses and Underground.** Buses 9, 46, 52 and 73 pass the door. Underground : South Kensington, Kensington High Street, or Knightsbridge.

**You are asked to be early.** Coaches may set down passengers on the west and north side of Trafalgar Square, or in Horse Guards' Avenue or Whitehall Place.

Further information from Elim Headquarters, 20 Clarence Avenue, London, S.W.4.

The President :

REV. J. CRAIG KENNEDY



GUEST SOLOIST :

REV. RENÉ ROBERT

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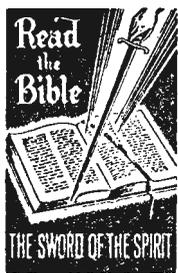
conducted by

Rev. Douglas B. Gray

National Youth Secretary :

REV. J. HYWEL DAVIES





THE FAMILY ALTAR  
 and  
 ELIM PRAYER CIRCLE

**Scripture Union Portions. Notes by Arthur V. Gorton.**  
 (Minister of Elim Church, Springbourne, Bournemouth)

**Sunday, March 30th.** John 17 : 13-26.

Notice the contrast between the joy of the Lord (v. 13) and the hatred of the world (v. 14). What harm can the hatred of the world do us if Christ is praying for us (v. 15)? Verses 17-20 remind us that it is sanctification then service. In verses 21-23 we see **union and unity**, the factors that glorify Him, to the end that the world might believe and know. How great is His giving!—Thy Word (v. 14) which separates from the world; the glory (v. 22) that unites the Church; the love (v. 26) that unites us to God.

**Monday, March 31st.** John 18 : 1-14.

The garden (v. 1). It was a garden where sin came in through disobedience, and now a garden where through obedience sin would be put away. Jesus must have loved a garden. In the Song of Solomon (4 : 12) the Church is likened to a garden, and (chapter 5 : 1) the cry is for the Bridegroom to come into His garden. Paradise too means a garden. May our hearts also be a garden of delights where the Lord may dwell. We look in wonder at the "I AM" (v. 6). "He" is not in the original, and so Christ is Jehovah of the Old Testament, and what power was manifest in that seemingly simple statement.

**Tuesday, April 1st.** John 18 : 15-27.

John went in **with Jesus** (v. 15), but Peter stood **without** (v. 16). In all the tests and temptations of life we either go in with Jesus or stay **outside** without Him. John was that disciple whom Jesus loved, and the fire of love must have burnt in his heart, for he went in with Jesus; but Peter was cold (vv. 18 and 25). We must never forget that whatever fire of the world we warm ourselves at the result will be a cold and shrivelled heart. How protective is the care of the Lord for the disciples, for verse 19 declares that the high priest asked Him about them. There was no reply to that part of the question. He was keeping them from the evil, and He is doing the same today.

**Wednesday, April 2nd.** John 18 : 28-40.

Let us consider the contrasts suggested by our reading. (1) The Jews were about early to do evil (v. 28); Jesus rose early on the resurrection morning to do good, to bless and save. (2) Kingship of this world (v. 33), which is temporal, and His eternal kingship (v. 36—which is not of human origin, Weymouth). (3) Lies (v. 30) and truth (v. 37). Pilate did not wait for an answer to his question, "What is truth?" He did not need one in the presence of Him who is **the Truth**. (4) Barabbas or Jesus (vv. 39-40)? All that is chosen before Christ becomes a robber.

**Thursday, April 3rd.** John 19 : 1-16.

What a poor creature Pilate appears here. Reminds us of a cat playing with a mouse. The crafty Jews are the cat, and Pilate is the mouse, seeking a way of escape. While three times declaring Christ's innocence he is afraid to support it with the authority and power which he claims (v. 10); so he sends Him to Herod, tells the Jews to take the responsibility of putting Him to death, suggests that

chastisement would be sufficient and finally hopes that they will choose Jesus rather than Barabbas. For all his temporising and expediency Pilate did not gain anything. History records that eventually he was recalled to Rome and banished. Mount Pilatus in Switzerland is said to be the place of his banishment. What about eternity?

**Friday, April 4th.** John 19 : 17-30.

Let us consider the things that have a note of finality about them. (1) "Jesus in the midst" (v. 18). Is not this the place God has always desired to have with His people? The tabernacle of old was in the midst. Revelation 5 : 6 speaks of a Lamb in the midst. Jesus was crucified in the midst that He might be in the midst (Matthew 18 : 20). (2) Pilate's rejoinder, "What I have written, I have written" (v. 22). There can be no argument about it. How true it was! (3) "And from that hour" (v. 27). John received the Lord's most precious earthly possession, His mother; she was not left to His brothers, but to the one of whom it is five times recorded that he was the disciple whom Jesus loved. (4) "It is finished" (v. 30). He came to make an end of sins, to put away sin. Hallelujah! What a Saviour.

**Saturday, April 5th.** John 19 : 31-42.

One cannot read the Gospel of John without being convinced of the exactness with which the life, ministry, death and resurrection of the Lord followed the plan of the Scriptures. Note verses 36 and 37: "That it might be fulfilled"; look again at verses 24 and 28. Let us remember that God has as exact a plan for our lives. He silently plans in love for you. The actions of Joseph and Nicodemus show that they were convinced of the meaning of the cross. When everything seemed lost, and the eleven disciples had gone, these two boldly avowed their love for and allegiance to the Saviour of mankind.

### Women's Column (continued)

again in his golden robes and went out into the court where all Israel congregated. The bells knocking against the tasselled pomegranates rang as he walked, thus announcing to all who heard that the work of atonement was finished for that year—it was an annual ceremony. To them it was "the joyful" sound. Have you heard the joyful sound that Jesus saves? Through sin and by our sin we are condemned eternally, but through the finished work of Christ our High Priest, which He accomplished by His death upon the cross, there are pardon and peace eternally.

Bell and pomegranate—sound and fruit, word and work. His *Word* and *work* are the joyful sound and fruit on the skirts of His priestly robe. The high priest of old only wore this robe annually on the great Day of Atonement, but now the bell and fruit on the heavenly robe of our High Priest are worn for ever. The Lord Jesus longs, figuratively speaking, that sound and fruit might be embroidered upon the hem of our life. These are inseparable, word and work, faith and works, profession and practice. As the bell and pomegranate alternated equally, so these must be in equal proportion. This is the right balance of spiritual life. Watch your hem line.

Conducted by  
National Youth  
Secretary

# youth page



Verbal testimony means nothing if you are not

**WALKING**

*with*

**GOD**

By G. Phair

Condensed from "The Indian Christian"

**W**ALKING with God is the highest privilege the believer can enjoy. God's people are so dear to His heart that He longs for their unbroken fellowship. He delights to walk with them and talk with them along the busy highway of life. Yet how little we appreciate such a privilege. How little we value the vast wealth of love and affection lavished on us by the Lord of glory. How little we know of the blessings and benefits of walking with God. Walking with God means "communion with God, dependence on His guidance, submission to His will, confidence in His love, a mind conformed to His mind and delighting itself in the Lord." In short, it means a soul desperately in love with the Lord.

Such a life was Enoch's, for "Enoch walked with God" (Genesis 5:22). In those four simple words we have summed up the life of one of God's choicest saints. For 300 years, amid the cares and anxieties of family life, amid the joys and sorrows, its gains and losses, Enoch engaged in this holy exercise. What intimate friendship with God! How God enjoyed that friendship (Hebrews 11:5)! Here we see God's wondrous grace. For 300 years, while others lived carelessly, selfishly and godlessly, Enoch walked with God with unflinching step. Three hundred years of glorious living. Life on the highest level. Life fulfilling God's loftiest purpose. Life experiencing supremest joy. Life indeed. Such was Enoch's life. Such may be ours. It is still gloriously possible to walk with Christ in this present evil age. Do we appreciate this privilege?

Furthermore, all those who walk with God "have

a continual feast." No good thing will the Lord withhold from them that walk uprightly (Psalm 84:11). Israel as a nation failed to walk with God. Tragic consequences ensued. Instead of fulness came famine. Had they hearkened to the Lord and walked in His ways He would have fed them with the *finest* of the wheat and satisfied them with honey out of the rock (Psalm 81:13-16). They chose otherwise and experienced "scarceness of bread" (Deuteronomy 8:9). It is still true that all who walk with God are fed with the finest of the wheat. He considers only the best good enough for His people. He has no rationing system. He gives liberally. "He giveth meat in abundance" (Job 36:31). Heaven's richest dainties are prepared in abundant measure for all those who company with Him. Are we feasting on these "royal dainties" or are we "lean from day to day"? Are we spiritually "fat and flourishing"? God's Word never enjoins His people to engage in slimming exercises. He desires us to be like Naphtali, "satisfied with favour, and full with the blessing of the Lord" (Deuteronomy 33:23).

Again, walking with God means continual progress in the experience of truth. As we keep company with Him He will lead us into all truth. He will ever delight to unfold to us the glories of His person, the purposes of His love and the wonders of His grace. How privileged were those two sad-faced and sad-hearted disciples on their way to Emmaus! Theirs was indeed a unique privilege. They listened to the best of all teachers (Job 35:22) expounding to them the Scriptures. Their hearts burned within them

as He walked with them and as He opened to them the Scriptures. How much they learned in that brief hour or two! How much more may we learn during a lifetime spent in hallowed intimacy with Him in whom are hid all the treasures of wisdom and knowledge! As we walk with Him we shall find that "the things of earth will grow strangely dim" and that the things which are unseen will become more and more vivid. We shall become more heavenly minded and less earthly minded. Our affections will be set on things above (Colossians 3:2).

But privilege brings responsibility. The Christian is not only one who walks with God; he is also called upon to witness for God in a world full of hostility to Christ. "Noah walked with God," and in an age when the world was fast ripening for judgment. It was in Noah's day that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5). Evil without admixture and without intermission. Yet Noah walked with God and witnessed for God. He was a preacher of righteousness (2 Peter 2:5) and warned men to flee from the wrath to come. His was a faithful witness. Ours will be no less faithful if we walk with God. No man who walks with God can be indifferent to the world around him. He cannot but be interested in the souls of men. He sees a world lying in the lap of the Wicked One. He realises his responsibility of carrying a message of love and pardon to "sinning captives bound in chains of night." Like Paul's, his language will be: "Woe is unto me, if I preach not the gospel" (1 Corinthians 9:16). He can never grow accustomed to the thud of Christless feet on the way to a lost eternity. He will welcome every opportunity of winning men for Christ. To be idle is treason.

Then again, those who walk with God scatter blessing wherever they go. Among their fellow believers they are easy to live with and work with. They walk worthy of the vocation wherewith they are called. How? With all lowliness and meekness, with long-suffering, forbearing others in love (Ephesians 4:1-3). They are gentle to all; their forbearance is known to all. They learn from Him who is meek and lowly in heart. Like His, their lives are winsome, attractive and dignified. Are they proud? How could they be? Walking with God is the only sure remedy for pride. The only humble place is the presence of God, and no flesh can glory in His presence. Do they cause strife and division? Hardly, for all who walk with God seek the unity of the spirit in the bond of peace. In short, they are a blessing to all their fellow saints.

Finally, those who walk with God live vigorous and victorious lives. They do no iniquity, for they walk in His ways (Psalm 119:1-3). They live triumphantly. Like Him whose company they keep they love righteousness and hate iniquity. They are holy, for He is holy. They walk along the highway of holiness. Their lives are permeated with the fragrance and sweetness of holiness. They walk with God.

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### "The Problem of Television" (continued)

Is it not true that television sets are installed almost exclusively for their entertainment value?

What is the Christian television owner to do? God has spoken to him, but the difficulties of disposal appear so formidable. The family is not unanimous on the matter: the children would miss the television, and the financial loss involved in its disposal is alarming! The man paid eighty guineas for the television set, but the dealer will allow him only twenty; a private transaction may reward him with a further ten. What an encouragement to procrastination! How subtle this thing is.

God is no man's debtor: He may not send the dispossessed believer a cheque to cover his loss, but the spiritual compensation will more than repay the man who is prepared to "let go and let God." God will be true in fulfilment of His Word: "The Lord is able to give thee much more than this."

*We feel sure our readers will admire Mr. Rammell for his frankness and courage in writing the above. We trust his experience will be a help to others.—ED.*

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## IBRA RADIO

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Listen to "This is Life" presented by the Elim Church on this station

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WEDNESDAY, APRIL 2nd, 1958

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# COMING EVENTS

(Please pray for these services)

**DUDLEY.** April 12-14, Elm Church, North Street. Ordination of G. Jones. Sat. 3. Evangelistic Rally 6.30. Guest speaker: P. S. Brewster (Cardiff). Sun. 10.45 and 6.30. H. W. Greenway (Headquarters). Mon. 7.30. J. J. Morgan (Sparkbrook). Guest Choir. Sparkbrook Elm. C.729

**GUILDFORD.** Easter Campaign, April 4-6. Fred Squire and International Quartet. Good Friday—St. Saviour's Hall, 3 p.m. Fellowship, 6.30 Campaign. Saturday, 7 Campaign. Sunday, 6.30. Elm Church, Martyr Road. Tea provided between Good Friday services. C.716

**IPSWICH.** Revival and Divine Healing Crusade conducted by J. Woodhead and party. Commenced Sun. March 9, 6.30. Suns. 3, 6.30 and 8. St. Matthews Baths Hall. St. Matthews St. Week-nights (except Fri.) 7.30. Arcade Hall, Arcade St. C.702

**LONDON.** Easter Monday, April 7. Preliminary announcement. Trafalgar Square Open Air Rally at 11. Royal Albert Hall Youth Rally at 3. Royal Albert Hall Evangelistic Meeting at 6.30.

**PITSEA.** April 6-27. Congregational Church, Rectory Park Drive (off High Road). Pitsea. Great Evangelistic and Healing Crusade conducted by Vic Ramsey and Party. Suns. 8. week-nights 7.30. Suns. 6.30 in local Elm Church. 6.45 nightly in Congregational Church for those desiring healing. Contact W. R. West for further details. C.726

## EASTER CONVENTIONS

**BIRMINGHAM.** April 3-8. Elm Church, Graham Street. Annual Easter Convention. Speakers include A. P. Johnston (High Wycombe) and J. C. Watkins (Bolton). Thurs., Sat., Tues. 7.30. Sun. 11 and 6.30. Mon. 11, 3 and 7. C.725

**CROYDON.** April 4-10. Elm Church, Stanley Road. Easter Convention. Speakers R. B. Chapman (Sheffield) and I. W. Walker (Pontypridd). Good Friday 11 and 7. Sat. 7. Sun. 11 and 6.30. Tues., Wed. and Thurs. 7.30. Convener: H. Burton-Haynes. C.714

**HASTINGS.** April 3-8. Elm Church, Central Hall. Easter Convention. Good Friday 3 and 7. Sat. 7. Sun. 11. 6.30 and 8. Easter Monday no meetings. Tues. 7.30. Speakers: Neville West (Hornchurch) and John Smyth (Headquarters). Supported by Croydon Male Voice Choir.

**ILFORD.** April 4-8. Elm Church, Sraffton Road. Easter Convention. Fri. 11 and 7.30. Sat. 7.30. Sun. 11 and 6.30. Ron Jones (Bristol). Tues. 7.30. René Robert (Switzerland). C.718

**KIDDERMINSTER.** April 3-7. Elm Church, Prospect Hill. Easter Convention. Good Friday 7.30. Sat. 7.30. Sun. 11 and 6.30. Easter Mon. 3.30 and 7. Speaker: S. Homer (Southport). Convener: I. R. Moore. Light refreshments on Mon. between services.

**SOUTHEND-ON-SEA.** April 4-7. Easter Convention Meetings. Good Friday 11. 3, 6.30. Sat. 7. Sun. 11. 3, 6.30. Social speakers: G. Harpin (Nottingham), Harold Young (Brentwood). Soloist: Octavia Quy (mezzo-soprano). Refreshments all welcome. C.711

**WIGAN.** April 4-7. Elm Central Hall, Station Road. Good Friday 7 p.m. Communion Service. Sat.-Wed. 7.15. Sun. 11 and 6.30. Easter Mon. 3 and 6.30. Speakers: F. J. Slemming (Kingston). E. Scrivens (Oxford). Convener: T. E. Francis.

## ROYAL ALBERT HALL ELM CHOIR REHEARSALS

The Director of Music and the National Youth Secretary will visit the following centres for the Easter Choir rehearsals: March 29. Essex (Leigh-on-Sea); April 2, London (Clapham). Churches in the areas surrounding the above-mentioned centres are asked to support these rehearsals. Full details may be obtained from the National Youth Secretary.

## MISSIONARY TOURS

Pastor J. K. McGillivray, missionary on furlough from Formosa, will visit the following churches: March 30, Ilford; April 2, Canning Town; 3, Barking; 4-5, Clapham; 8, Kingston-on-Thames; 10, Letchworth; 12-14, Ealing. Missionary Exhibition.

Pastor W. H. Francis, Elm missionary from the Transvaal, will visit the following churches: March 29. Bethesda, Belfast; 30, Beersbridge Road (11, 3 and 7); 31, Melbourne Street; April 1, Ballymoney; 2, Cullybackey; 3, Ballymena; 5, Gilford; 6, Lurgan; 7, Ulster Temple (Easter Convention).

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

March 30, Braintree; April 2, Royal Albert Hall; 4, B.B.C. Broadcast (Light Programme, 12 noon); 12, East Sheen; 13, Caterham; 19, Bexhill-on-Sea; 26 and 27, Swansea. Preliminary dates: May 3, Kingsway Hall (Annual Festival); May 23 and 24, Colechester; Oct. 18 and 19, Portsmouth; Nov. 8 and 9, Leeds.

## SUNNY BLUNDELL TOUR

March 29—April 3. Leafield Baptist Church: 5-10, Weymouth; 12-17, Hastings; 19-24, Llanelly; 26-28, St. Helens. C.669

**SWANSEA.** April 4-10. Elm Church, New Orchard Street. Great West Wales Easter Convention. Good Friday 11 and 7.15. Sat. 7.15. Sun. 11 and 6.30. Mon. 3 and 6.30. Tues.-Thurs. 7.15. (Wed. Great Youth Rally.) Speakers: H. Palliser (Hull), J. Lancaster (Eastbourne). Come to Swansea for Easter Convention.

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## BOARD-RESIDENCE, ETC.

**Austria, Switzerland, Italy, Germany, Dolomites, Venice, Paris, Vienna, Brussels, Scottish Highlands;** luxury coach from London; first-class throughout; no Sunday travel; fellowship Lord's people; Christian couriers. Also Fairhaven Christian Guest House, overlooking magnificent beaches; very central; two minutes Elim Church; every modern facility; accommodate 70. Brochures, William Scroggie, Fairhaven, Newquay. Phone 2979. C.624

**Bangor, N. Ireland.** Rathmore House, Seacliffe Road; seafont; h. and c.; adjacent beach, greens, Pentecostal Church. Reduction for Church or Crusader parties sharing. Phone 1405. Mrs. Wesley Gilpin. C.645

**Blackpool South.** Adjacent promenade; happy Christian fellowship; highly recommended; good catering and liberal table; lounge; h. and c.; terms from 5 guineas. Brochure, Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.653

**Bournemouth.** Christian hotel; good food; happy fellowship; interior sprung beds; hot/cold all rooms; very near sea; personal supervision; well recommended; moderate terms. Crosbie Hall, Florence Road, Boscombe. Phone 34714. C.647

**Bournemouth.** Ebenezer Private Hotel. Fellowship and every comfort; good table; near shops and buses; eight minutes sea. Phone 45122. Misses H. Broomfield and L. Howarth, 2 Arnewood Road, Southbourne. C.632

**Bridlington.** The "Shalome" Christian Guest House for happy holidays with splendid fellowship. Overlooking sea; good table; h. and c.; Bible readings and prayers. Mr. and Mrs. Stott, 21 Albion Terrace. Phone 5276. C.640

**Cornwall, Newquay.** Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows, tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.637

**Eastbourne.** A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne (Phone 633).

**Exmouth, Devon.** "Haldon Court" for happy Christian holidays; everything for your enjoyment and comfort provided; delightful situation near sea; h. and c. all bedrooms; children's corner; laundry room; table tennis; tours, fishing, rambles; good ministry; reasonable charges. "Haldon Court," Douglas Avenue. C.634

## BOARD-RESIDENCE—continued

**Exmouth, Devon.** "Croylands." Spacious house in own grounds, near sands; hard court, putting, table tennis; happy Christian fellowship; tours arranged; well appointed; special reductions June and September. "Croylands," Isca Road; Exmouth 3372. C.635

**Iffracombe, Devon.** Maranatha Christian Guest House, Torrs Park. Home from home; happy Christian fellowship. Please write for our illustrated brochure. Mr. and Mrs. Puddicombe. C.623

**Scarborough.** "Roundhills" Guest House, Burniston; adjacent Pentecostal Fellowship Camp; full board £5 2s. 6d. to £5 15s. per week. For further details write to Mrs. J. Warters, enclosing s.a.e Telephone: Cloughton 276. C.633

**Torquay.** Bed and breakfast 10/- nightly; Sunday dinner if desired; homely Christian atmosphere; interior sprung mattresses; central, near Elim Church; two minutes circular bus route, seven minutes main shopping centre. 81 Princes Road. C.720

**Walton-on-Naze.** A delightful holiday, one minute sea front, golden sands, boating, Pentecostal Church; happy and very comfortable home; bed and breakfast. Particulars: May Jeffreys (Mrs. M. Llewellyn), Gothic House, Saville Street. C.721

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**Oldchurch Hospital, Romford, Essex (722 beds).** Student Nurses, female, between ages 18-35 are required to enter the Preliminary Training School at this large modern hospital for three years' general training for State Registration. This hospital, which is within easy reach of London, and also the East Coast, affords experience in all branches of nursing. Spacious Nurses' Home. Facilities for sport and recreation. Training allowances: £273 first year, £284 second year, £299 third year. Charge for board and lodging £123 a year. Uniform provided. Additional single cash payment of £5 made on passing Preliminary State Examination. Superannuation Scheme applicable. Apply in writing to Matron for illustrated prospectus, mentioning this paper. C.561

## MARRIAGE

**Green : Brooks.** On February 22nd, at Elim Church, Sowerby Bridge; Derek John Green (Weymouth) to Betty Brooks. Officiating ministers: L. W. Green (Bradford), assisted by J. Gardiner and B. J. Hopkins. C.728

## WITH CHRIST

**Godfrey.** On March 14th, William Godfrey, aged 72, beloved member and deacon of Elim Church, Nottingham, for many years, and of recent years deacon of Elim Church, Truro. Officiating ministers: R. Jobling and F. Squire. C.727

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**Printing** for campaigns, conventions, rallies, etc. Try our prices. Estimates and samples gladly sent. L. Edwards (Gospel Printers), 16 Hurst Park Road, Blackheath, near Birmingham. C.719

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**Easter Music.** New songs of the Cross you will enjoy, "Redeemer," "Refuge," "The Way." Send 3d. and s.a.e. (business) to W. Jeffery, 108 Oxford Street, Swansea. C.685